

Edited by John Harney and John Rimmer

Spring 1971



Apocalyptophilia

EDITORIAL

Our Aims and Methods

The original policies of this Bulletin have been modified in the light of experience, as we pointed out in the Editorial of our last issue. Thus we feel it would be a good idea to set out our present aims and attitudes:

1. This Bulletin is an informal publication, exchanged with similar UFO magazines and with people who correspond with us and send us information, articles or opinions.

2. We are always willing to publish scientific or technical articles, but this Bulletin does not purport to be a scientific journal.

3. Articles likely to be acceptable may be on any subject which seems to the editors to be in any way relevant to ufology. Anything is welcome in this field except do-it-yourself theology and pseudo-scientific, "anti-gravity", flying saucer propulsion theories.

4. Letters to the editor intended for publication should be marked "for publication". Writers to this Bulletin can get away with almost any sort of nonsense under the heading, "Letters to the Editor". However, most letters have been of great interest and high quality.

5. The main concern of the editors, with regard to ufology, is the physical and psychological aspects of UFO sightings. We are also very interested in possible parapsychological phenomena in connection with UFOs, but only where such matters are treated in a sane and rational manner.

6. We are especially interested in local UFO reports. The scarcity of these in the Bulletin is due to lack of reports, not to lack of interest on our part. Remarkably few local reports have come to our attention since the great wave of 1967.

7. We have sometimes been disconcerted to note that any "funny" items which appear in the Bulletin are taken seriously by some readers. Such items are always "tried out on the dog" before publication, to see if they are likely to amuse. However, we commiserate with those ufologists who have no sense of humour.

8. Criticism is always welcome, but make it specific, please, not just vague generalities.

LETTER TO THE EDITOR

From Mr FRED O. GARDNER, FRGS

Dear John,

Your December issue of Merseyside UFO Bulletin to hand. At first the reading made me chuckle. I thought, these lads do like stirring it up and they must have put this out 'tongue in cheek'. The beer they evidently like must be a bit 'off' when they sit down to write and dispatch stuff like this. It does seem to make them sour and ill-disposed towards other folk, especially certain unfortunates, so I had better join the number! I mean the victims, of course!

At first, I really thought you lads were out for 'a bit of a lark' you know, 'The UFO is alive and well and living in Fairyland', accompanied by quite a 'way-out' drawing and all the rest of the 'hot-stuff' but, on reflection, I thought, surely they wouldn't go to all that trouble of expense and effort to 'take a rise out of people'. So, on the assumption you really mean business, here goes:

Seriously, what's your point? Why are you in the UFO business at all! Your approach in my view seems so negative. Why engage in innuendo constantly,

and lash out at personalities and denigrate the sincere efforts of able and qualified people, researchers like ourselves who are trying to find out what this UFO business is all about.

You seem to treat anyone who dares to speculate or speak on his (or her) UFO experience as a sort of congenital idiot or an inveterate liar, and that's not being fair, to say the least! Of course, we know there are mistakes and also misinterpretations, far too many, but notwithstanding the misses and the misfits, there is an appreciable amount of sincerity and ability, and some do their best to relate what they have seen and know, i.e. they try to give the facts as they know them.

Why are you so hell-bent on destroying UFO research like 'angry-young-men' and yet appear to be in on it? Honestly, you don't need to do it the way you do, because the press, the authorities and the great mass of people, especially the responsible bodies, use the most effective means—they couldn't care less! I think you may have heard the phrase, 'the creeping paralysis of apathy'.

You seem so contemptuous, so sure of yourselves; and others in the work of research are made to appear credulous, ridiculous, a sort of cheap laughing stock! I don't get the point of your idea in the way you go about it, at all. Why chuck out jibes? What's so great about Merseyside? I'm a Liverpudlian born and bred, but by gum, lads, I'm glad enough to live in the South and earn my bread and butter here as well.

Take my tip, avoid provincialisms and personalities, please! Otherwise you'll give the game away and show how small you are! Go in for positive work. Present your own ideas or better still your up-to-date findings, instead of finding fault. Try to be constructive, not destructive.

I seem to remember Someone who reportedly said about 2,000 years ago: "In very truth I tell you we speak of what we do know and testify to what we have seen, and yet you all reject our testimony..." (New English Bible, John iii, II). And you know what they did to Him, because He persisted...

The problem of the UFO exists, even allowing for a surfeit of S.F., boundless imagination, erroneous identification and human limitations or feeling when confronted by unknown or unnatural phenomena. There is no doubt about it to any normal intelligence, but the interpretation is another matter. It all depends on viewpoints, and one of these may be right, or there may be clues in most if not all the various viewpoints, and so providing the bits and pieces to complete the UFO jig-saw puzzle.

Nay, lads, don't be too 'cocky'. Mix a little sincerity and gumption in your hard-line approach, and perhaps you'll get somewhere and not antagonise others. Your caption on the front cover-page of the December issue is smart, perhaps a bit too smart! In fact, I wish it were true, but is it?

UFOs or whatever it is that is trying to break through to us, of one thing we can be certain, we are all standing on the edge of a precipice, and thanks to science and materialistic thinking and creative ingenuity and man's moral inability to match up with scientific and technological progress (so-called) the odds are, in the light of present trends, we shall be pushed over sooner than we realise.

And it's largely this, i.e. human logic, science and technology, which is the popular criterion of such things as ufology and allied phenomena, and it's my view that science alone will never solve this and similar problems in 'a month of Sundays'. That is why so many so-called 'ufologists' get so frustrated or give up in despair, they try to solve it on a materialistic basis alone. To use an old Lancashire expression: 'It's like batting your head against the wall'. Science will have to ally itself with something else, something it tends to despise and treat as of no importance. That something else is religion, not, of course, the conventional interpretation of religion as we humans know it, i.e. the R.C. Church, the Protestant Communion or any other brands of religious faith with all their paraphernalia of doctrine, liturgy and practices and of course, priestly domination, but the religion of the spirit, i.e. true spirituality.

Unless this is seen and acknowledged and let loose and indeed allied with the best of scientific creativeness and achievement, then the outlook is dark indeed. Now lads, I've laid my cards on the table, go ahead and have a 'field day'. Make my spirited protest look like the ravings of a 'nut' case, if you feel you can or must. But mark my words, although the alliance of true science and pure religion or spirituality may not prove to be an acceptable concept—yet, it will most certainly come, although, by then, alas, as usual in its comparatively long and bitter experience the human race may well have brought upon itself a consequence of incalculable cost, perhaps too much so.

I write not in the spirit of academic interest, and certainly not in any

pessimistic mood, but as a realist. I think the fact that I have three grown-up children, all with university status, the eldest holding three degrees (two engineering), including a science honours degree, and five grand-children to date, plus a varied and active career in this country and abroad (including 12 years' work in Central Africa, teaching through three Bantu languages and also French) and I am now striding into my 63rd year and currently employed by the British Leyland Motor Corporation, the largest of its kind in Europe, may justify my claim to be realistic.

To me, the UFOs or flying saucers or whatever you wish to call them, are an important matter, important in the sense that they serve to arrest attention and attract investigation. To those of us who in the light of circumstantial evidence and personal conviction have no alternative but to accept the hard core of the phenomenon as a fact or reasonable proposition, we are no longer particularly interested in the ever growing record of endless sightings or unexplainable experiences. Nor do we regard the enigma as an end in itself, but as a means to an end. It is that end or purpose we should be primarily concerned with. It is not so much the definition or what it is, or origin or from whence come they, or motivation, i.e. how do they work? But rather, assuming we accept the problem in principle, why or what is it all about?

It is because of this deeper realisation that a number of us UFO students have left organised national or local research groups in order to avoid the rut of stumbling about again and again in the well-trodden mud of the 'nuts and bolts' field of enquiry. That's all right to begin with and to get established, i.e. to correlate the finds, the clues, the unexplainable cases of UFO sightings despite all attempts to find a rational explanation, the gradual building up of a complex, bewildering and yet fascinating puzzle. But that stage is only a beginning, a preliminary, a groundwork, if you like, important of course, indeed vital to true research, for unless we build our edifice on a firm foundation it won't stand, even this ancient Merseysider realises this. Of course, it takes time to negotiate this phase, for some, years, for others, never! depending upon many factors, individual intelligence, integrity, intuition, training, perseverance and painstaking research and investigation.

If one is able to negotiate this preliminary stage, i.e. establishing the basics of the subject to one's own satisfaction, remembering always the important criterion of intellectual integrity in this as indeed in all research, then the next and obvious step is to study the subject in depth.

So let me advise the Editorial Board of the Merseyside UFO Bulletin to make their beverage a 'mild' and not a 'bitter' and then perhaps you'll present a more balanced criticism and less of an ill-disguised glee over the disappearance of UFO groups and their journals. There's something about 'It's an ill wind...' it may be your turn next, who knows!

Feel at liberty to print this if you wish, but please present nothing out of context. Pax vobiscum!

Sincerely, Fred O. Gardner, 23 Southsea Avenue, Watford, Herts.

THE UFO AS AN INTEGRAL PART OF THE APOCALYPTOPHILIA AND

IRRATIONALITY OF THE MID TWENTIETH CENTURY

by Peter Rogerson

It is clear from the accumulating body of evidence that the phenomenon of the UFO represents a far more profound challenge to our physical and psychological concepts of reality than has hitherto been assumed. As I have pointed out previously, much of what is now occurring in this field violates the traditional sharp dividing line between objectivity and subjectivity. Indeed, it seems probable that the various manifestations of the UFO such as fiction, dream, hallucination, hoax and 'objective' reality, far from being mutually independent phenomena only coincidentally linked, are in fact facets of a single, mythological event.

The myth arising from the depths of the subconscious mind of the percipient can ascend levels of 'reality', even to the point of affecting the objective universe. (In the Appleton case mentioned in the last issue the 'myth' was strong enough to appear to produce genetic mutation.)

The present upsurge of 'controversial phenomena' would appear to be due to the reappearance of mythological forms long buried in the subconscious.

In many respects it would appear that the rational universe described by 19th century positivism, which had been the basis of scientific and philosophical discussion since the mid-18th century, is fading. At previous points in history when myths have been discarded they have been rapidly replaced by a new set of myths, which modelled themselves on the former. In many respects, for example, the scientific myth is modelled on that of the theism it replaced. It has had its prophets, (Einstein, Freud, etc.) high priests who held the 'magic' secrets of the tribe, which allow men some dominion or control over the external universe, churches, (learned societies) catechisms and ritual (theorems, text books), bibles (Nature magazine), not forgetting the heretics who must be periodically sacrificed to appease the anger of the gods. The purpose of all these mythologies has been to make the universe appear rational and susceptible to appeasement or control by man.

It is also patently obvious that such myths are essential to the development of rational civilisation, offering protection from the terrors of the dark. With each successive wave of mythology it has appeared that this mastery has grown stronger, and with the defeat of Fascism had overcome the last great resistance of medieval anti-reason. Even the ultimate catastrophe of nuclear war could only dent civilisation, we were informed; we could sit back, smiling patronisingly at third world countries where witch doctors put spells on opposing football teams.

By now it is obvious that the dam has burst; the horrors so long buried in forgotten recesses of the mind surge out, obliterating all reasonable critical faculties. Look at the news bulletins in the 'Daily Grouse', "Devil Cults Sweep Britain; Rev. Nigel Queege: 'How I exorcised 10,000 demons by telephone'", to see this. There has been an unprecedented rise of superstition, nightmares known only from obscure Latin tomes translated by Montague Summers emerge to inspire terror abroad the land. Trendy clerics like Mervyn Stockwood call openly for exorcisms. It seems that society is almost ready for the reappearance of Matthew Hopkins, the Witchfinder General.

In the United States it would appear that the situation is even worse. An atmosphere of brooding 'apocalyptophilia' hangs over the nation. In a recent essay on "Assassination Prophecies", by Gordon Prentice (1) it was demonstrated how the prophesying of people like Jeane Dixon had created an atmosphere of expectation of, and even desire for, dramatic tragedy. This desire, the apocalyptophilia mentioned above, couldn't have been more clearly demonstrated than in the relish with which large sections of the American population eagerly awaited the prophesied devastation, or even sinking, of California by means of disastrous earthquakes. There seemed to be something of an anticlimax when the nightmare failed to materialise.

It would appear that the apocalyptophilia of the past few years is growing, seemingly caused by a feeling in certain quarters that only some climactic, archetypal event can prevent society degenerating into a technocratic nightmare. The recent call by the novelist Gore Vidal for a new Messiah is indicative of the desperation of some people.

In many ways the UFO can be seen as an integral part of this myth. Two facets, separate, yet complementary, can be distinguished. One is the desire to escape to Magonia, a land of unsullied, beautiful, nostalgic tranquility, a golden age of archetypal past.

Such views are the inspiration (apparently) of the various organisations on the fringes of ufology. One of the most notable of these is the "Ley Hunting" movement, which seems to have attracted a great deal of support from the "hippy" community, with its harmonious appeal of a harmonious, wisdom filled golden age. The growth of these escapist elements would seem to support the views of the psycho-analyst and parapsychologist Nandor Fodor (2), that fairyland is symbolic of the womb, a land of milk and honey, beyond time and space.

The second facet is that of uninhibited, elemental power of destruction, the UFO as aggressor. This myth seems even more bound up with apocalyptophilia, containing as it does a desire for

interplanetary war, the ultimate apocalypse.

Such beliefs are not only the subject of nervous chatter among young American "saucer enthusiasts" but also, for example, in the case of the Black Muslims who see UFOs as the avengers who will destroy white society which oppresses them, the eschatological myth of a neo-religion. (3)

Thus the UFO is an integral symbol of the growing irrationality with its associated apocalypticophilia of the mid-twentieth century. As the two great monoliths, established religion and scientific positivism are crumbling, the vacuum is being filled by horrors from the pages of Tudor history. There is little doubt that the UFO is among them. In the end it looks as though civilisation will collapse with a whimper, because three hundred years of scholarship was incapable of overcoming the darkness of primeval night, when it came to the crunch,

Footnote: While this article was being written, the Manchester Evening News of March 22, carried under the headline: "Black Magic--Danger to Children", a piece about Canon Pearce-Higgins' ravings against the sale of ouija boards. In such a case it is not clear which is the bigger fool, the manufacturer of toys which can have damaging effects on emotionally unbalanced people, or the Rev. Pearce-Higgins, whose hysterical outbursts can do nothing but damage to serious parapsychology.

References

1. PRENTICE, GORDON: "Assassination Prophecies", in Ebon, Martin (Editor), The Psychic Reader, Signet (1969), pp60-65.
 2. FODOR, NANDOR: Between Two Worlds, Paperback Library (1967), pp 207-210.
 3. THAYER, GEORGE: The Farther Shores of Politics (1963), (Chapter on Black Nationalists).
- "APOCALYPTOPHILIA": (coined word) = Desire for the end of the world, general desire for earth-shattering events.
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WHY ARE YOU BANGING YOUR HEAD AGAINST THAT BRICK WALL?

BECAUSE IT'S SO NICE WHEN I STOP!

by John A. Rimmer

After the publication of his article about British UFO groups, entitled "The Death and Life of British Ufology", John Rimmer was invited by Norman Oliver, Director of COS-MOS, to address a COS-MOS meeting on this topic. He accepted, and here is his impression of the meeting which he addressed on February 27, 1971.

It was a clear, cool Kensington evening. After a pleasant meal at a neighbouring trattoria I strolled through the elegant, tree-lined streets of the Royal Borough towards the Central Library, an imposing brick building in the Municipal-Fascist style of architecture. Following directions I descended a ramp, and entered the building through the basement goods entrance. The brown wood and cork-lined lecture theatre, windowless, was suitably Kafkaesque for what was to follow. People came strolling in, past the statutory table selling books and magazines. After a quarter of an hour of confusion trying to find who was running the shooting match I took my place on the platform. I found to my surprise that I was confronted by an impressive phalanx of microphones, attached to even more impressive looking tape recorders. I felt like a witness at the McCarthy Investigations, broadcasting coast-to-coast on NBC, CBS and ABC.

Norman Oliver, who had invited me to the meeting, was apparently having trouble with trains in Neasden, so I was introduced by another COS-MOS committeeman.

I began my address by modestly comparing my own views on the futility of UFO groups with those of Dr Jacques Vallee. The main drift of my argument will be already familiar to those who read my original 'Death and Life' article, and my reply to Dick Beet's letter. Basically that I thought UFO organisations were too much organisation and not enough research. I stressed that ufologists should not work in isolation, but that by organising into formal

groups they were in danger of dissipating their energies into the complexities of group politics, rather than concentrating on the phenomena. I attempted to show that the public attitude to ufologists--that they are a crowd of nuts--was in large measure due to the fact that the ufologists the public sees and hears most, are a crowd of nuts. I concluded that UFO groups may provide some degree of mental satisfaction for those whose particular emotional inadequacies can be sublimated by immersion in the small, complex world of mini-Machiavellianism and big-fishism. Even so there are better ones available in other fields.

The chairman invited questions.

"You have a very good turn of phrase, have you ever thought of being a theatre critic?"

This was not quite the sort of question I had been expecting. Despite the theatricality of many UFO events, I confessed that this idea had never crossed my mind.

After this the questions came, thick and fast. Or, rather, the speeches came thick and fast. This was when I began to notice a remarkable phenomenon. It appeared that practically no-one in the hall had heard a single word I had said! There seemed to be an assumption that I had forbidden ufologists from ever meeting each other to work together, or even just to meet for a chat and a pint! Some people seemed to think I said UFO work should be abandoned altogether. At first I thought these people might be confused by the verbal virtuosity and epigrammatic brilliance of my speech. But then I realised their confusion was a result of non-communication. What I had been saying was so at odds with their accepted articles of faith that they were incapable of relating to it. They found it easier to assume I had said something else.

About half way through question time came the trick question:

"What do you think is the more important, the study of the witness or the study of the UFO?" This question had nothing whatever to do with anything I had been saying. I said I thought it was irrelevant, and a trick question. And like a sucker I proceeded to answer it. This was what they had come to hear. I explained, with much hedging and ifs and buts, that one was forced to study the witness, because the witness was part of the phenomenon. Staunch friends came to my aid, explaining that our only knowledge of the phenomenon was through reports made by witnesses. It was to no avail, I had said the wrong thing. I felt like the man in the old Bateman cartoons who asked for a whisky and soda at the Great Pump Room, Bath, or who lit a cigar before the Royal toast. I was accused of being that most hated of ufological bogey-men--a cynic.

"Cynical of what," I protested, "cynical of one theory (ETH) of the origin of UFOs?" To no avail, the die was cast, the chips were down, the cards were on the table. The credibility gap was a yawning abyss.

I moved on, discussing the public image of the ufologist. His strange quirks and aberrations, the funny exhibitions, strange conferences and inane envelope stickers (Who are they supposed to be read by, the postmen?). I had not realised envelope stickers had such devoted aficionados. All the usual cliches and unwarranted assumptions were trotted out:

"A well ordered UFO research network is essential for gathering information on sightings." I tried to imagine such a network, zeroing in on some little man who had the misfortune to see a UFO. I thought it an extremely unlikely scenario. The audience seemed to imagine it happened all the time.

Next came the great persecution complex and neurotic ego-trip. MIB do not trouble British ufologists. Their enemies are the pressmen. Unscrupulous Lunchtime O'Booze characters who lose no opportunity to ridicule hard working ufologists. Had it never occurred to them, I asked, that the press portrayed ufologists as crazy because some of them did crazy things? No, of course not, it was a conspiracy aided and abetted by film producers who made films about saucers full of nasty aliens. Perhaps they only made films about saucers full of nasty aliens because ufologists started putting it around that saucers were filled with aliens, nasty or otherwise.

"Nonsense!" announced one gentleman. Had I never read H.G.

Wells? He did not seem convinced when I assured him I had. No, the truth is, apparently, that reporters, film producers and television directors decided, quite arbitrarily, to ridicule ufology and all who sail in her. Arbitrarily? Or was it government pressure, it was hinted darkly.

By now the congregation was getting restless.

"Waste of time, all this, waste of time," someone muttered. I was saying all the wrong things. Everyone knew that UFO groups were a good thing.

"You know, John," I was told gently, "it takes an awful lot of hard work, by a group, to put out a magazine." Lumps came to throats, eyes misted over. Suddenly I felt curmudgeonly, attacking something so obviously dear to the hearts of so many nice people. But I was soon comforted:

"You are very brave to come along here and say all this," I was told by a charming, elderly lady, "and I do think you are terribly sincere."

"Yes, very sincere," others echoed, "and you have a marvellous turn of phrase!"

At the interval Mr Oliver appeared. We unfortunately had to leave and were prevented from hearing his talk on "UFO abductions and reproductions." I just hope there were no film producers in the audience to hear about that!

LOCAL UFO REPORT

Irish Sea

April 12, 1971

evening

On the evening of April 12 an object was sighted over the Irish Sea which was described as a bright flaring light at a great height, followed by a red cone-shaped object dropping rapidly towards the sea. Coastguards and lifeboatmen received reports from the Isle of Man, Northern Ireland and from along the North West English coast from the Mersey to Cumberland. The lifeboat at Donaghadee, Northern Ireland, was launched after reports of red flares, but nothing was found.

At Ramsey, Isle of Man, the light was so bright that the whole bay was lit up for three seconds.

Coastguards at Formby, Lancashire, suggested that it may have been space debris burning up as it entered the atmosphere.

Most likely explanations: Fireball, or satellite or debris re-entry.

References: Daily Mail, 13/4/71; Liverpool Daily Post, 13/4/71; Liverpool Echo, 13/4/71.

NOTES QUOTES & QUERIES

The Pestilence that walks in the darkness

Last November the residents of the village of Hoghton, near Preston, Lancashire, began to be troubled by the activities of a mysterious person who smeared various items of food on their homes and cars and pelted them with vegetables when they went to investigate.

This activity was still going on in March, and on March 6, a bizarre report on the incidents, by William Keenan, appeared in the Daily Mirror. This report reads, in part:

"The phantom first struck in Hoghton last November. Residents in Appleby Close awoke to find their homes smeared with peas and mash. Within a week came the more sophisticated Mark II missile—a cooked potato in its jacket, which landed with a more solid thud. Uncooked rotten potatoes were his next ammunition. Then one night a resident got out of his car in his own drive to find he was under attack from a blast of oranges. From then on it was no holds barred. Eggs splattered over walls. Brussels sprouts were next, followed by tomatoes, lettuces and cabbages.

"Residents have formed a vigilante posse to chase the phantom. So far their only success is a fleeting glimpse of a black-clad figure. The vigilantes suspect that the phantom moves swiftly then freezes to fox pursuers. The nearest they have been was when they chased him into a field. But a potato, hurled from close range, caught the leader on the head, stunning him. Vigilante

patrols have been joined by police and panda cars. But a baffled villager said: 'We surround the area, but he still manages to strike and vanish. It's unnatural, uncanny. Some of us wonder if it's human or a super-ghost.'

"But a pattern is emerging. The hurler usually begins his attacks slowly, after 11 p.m. After midnight, when the street lights go out, his heavy bombardment opens up. He never attacks on Saturday nights. Then on Sunday he feally lets fly. As the week goes by he eases off, until by Friday night he has been reduced to hurling lumps of mud.

"He struck once as two police patrolmen were in a house making enquiries. A potato thudded against the door. When they ran out, they found the drive had been 'bugged' with eggs and spuds. Police are still investigating. An embarrassed senior police official admitted that if the menace threatened any more homes they might have to bring in the regional crime squad.

"There HAVE been attacks of a more serious nature. After putting a meat pie on a car seat, he squashed chips all over the bonnet. His most violent outburst was on the night he poured rice pudding over a car and stuffed a spud in the petrol tank. It was then that he left his only clue. A note that read: 'The pestilence that walks in the darkness.'"

Warminster dates

With reference to the article about Warminster by Dave and Natalie Gould, published in our last issue, the dates on which the events described occurred were; September 16th, 17th & 18th, 1970.

Coming attractions

Following his article, "Death and life of British ufology", John Rimmer was the guest of COS-MOS in London. Anticipating further expenses-paid trips, readers of the Bulletin may expect future articles on "Death and life of Hawaiian ufology", "Death and life of Mexican ufology", etc.

ADVERTISEMENTS

Wanted: Good condition: - copies of FSR, Vol.8, Nos. 4&5, Vol.9, Nos. 3&4, Vol.10, No.4, Vol.11, Nos.1,2,3,4,5, Vol.13, No.1. Uranus magazine, all edited by Eric Biddle. BUFORA Journal, Vol.1, Nos. 4,5,6,7,11,12.

Books wanted: HALL, RICHARD (Ed.), UFO Evidence, NICAP, 1964; MANEY, CHARLES & HALL, RICHARD, Challenge of UFO, privately published, 1964; OLSEN, THOMAS, Reference for outstanding UFO sighting reports, UFOIRC, 1966; BLOECHER, TED, Report on the UFO wave of 1947; SABLE, MARTIN H., UFO Guide 1947-67, Rainbow Press, 1967.

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